

# Why Not Eat from the Tree of Life?

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**A**dam and Eve did not eat from the tree of life. This detail is expressly stated in Scriptures. Just before driving Adam and Eve out of the Garden of Eden, Yahweh advised others in the *eloahim*:

And Yahweh *eloahim* said, Behold, אָדָם (*ha-adam*; the adam, mankind)<sup>1</sup> has become as one from out of us (i.e., as some of the angels),<sup>2</sup> to know good and evil. And now take away his (ability to) put forth his hand and also take from the tree of life, and (to) eat (from it) and (to) live for *olam* (a world-age). Therefore, Yahweh *eloahim* sent him out of the Garden of Eden to till the ground which he was taken from. And he drove *ha-adam* out.<sup>3</sup>

An important question arises, though it is rarely asked, “Why did Adam and Eve not eat from the fruit of the tree of life before partaking of the fruit of the tree of the knowledge of good and evil?” At first glance, this failure denies logic. They not only had free access to the tree of life,<sup>4</sup> but they were told where the tree was located.<sup>5</sup> Further, by eating from this

tree they would have gained eternal life. Instead, they chose to eat first from the forbidden tree.<sup>6</sup> Why? To answer this question we must define what the tree of life is and what constitutes eating its fruit.

## The Tree, Eating, and Fruit

The tree of life is Yahu Yahweh (Yahushua the messiah). The tree’s fruit is the *ruach* that gives eternal life; and eating this fruit is when one partakes of the *ruach* and receives eternal life. To verify these statements, we must ferret out the prophetic meanings for trees, eating, and fruit.

### The Tree of Life

The Hebrew word אֶצֶל (*atz*; firm, sound) means much more than a tree.<sup>7</sup> Important for our investigation, אֶצֶל (*atz*) also carries with it the meaning of sound “advice,” a firm “plan,” and even a strong “purpose.”<sup>8</sup> That is, the tree of life and the tree of the knowledge of good and evil, which were both located within the Garden of Eden, represent two firm plans or forms of sound advice. Trees in Scriptures, therefore, by extension, can refer to kings, nations, and governments.<sup>9</sup> In Ezekiel, 31:1–18, for example, trees are specifically used as a parable of kings and nations in the

<sup>1</sup> The Hebrew term אָדָם (*ha-adam*; the adam, mankind) is a generic term for mankind (*Hebrew-English Lexicon*. Zondervan Edition, 1970. Catalog #6264. Samuel Bagster & Sons, LTD., London. Zondervan Publishing House, Grand Rapids, Michigan, p. 5; *Strong’s Exhaustive Concordance of the Bible*, Heb. #120). Adam is also a family name, being Eve’s married name (Gen., 5:2).

<sup>2</sup> The term מַמְנוּ (ma-manu) literally means, “from out of us.” That *eloahim* includes the *ruach* angels, compare Ps., 8:5, with Heb., 2:7. Angels are also called the sons of the *eloahim* (Job, 1:6, 2:1, 38:7, compare with LXX; Gen., 6:2–5, compare with Josephus, *Antiquities*, 1:3:1; *The Codex Alexandrinus*. Alexandrian Septuagint Version. The Trustees of the British Museum, London, 4 vols. 1915, 1930, 1936, 1957 and Philo, *De Gigantibus*, 2), “the angels of the sovereign (Yahweh),” called “Watchers” by the book of Jubilees, 4:15, 22, 5:1, “the angels, the children of heaven,” by 1 Enoch, 6:2, and as the “angels” who had “fallen away” from *eloah* in the discussion by the second century C.E. Christian writer Justin Martyr (*Trypho*, 79:1). As a result, biblical scholars, like R. A. Stewart, conclude that the expression “sons of (the) *eloahim*” simply means “angels” (*The New Bible Dictionary*. Ed. by J.D. Doublas. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1971, p. 37).

<sup>3</sup> Gen., 3:22f.

<sup>4</sup> Gen., 2:9, 16f, 3:1–3.

<sup>5</sup> The tree of life was in the midst of the Garden of Eden (Gen., 2:9). Because they knew which tree it was, Yahweh banished them from the Garden of Eden before they could put forth their hand to eat from the tree of life (Gen., 3:22–24).

<sup>6</sup> Gen., 3:1–24.

<sup>7</sup> The Hebrew word אֶצֶל (*atz*) means, “a tree (from its firmness)” (*Strong’s Exhaustive Concordance of the Bible*, Heb. #6086), from אָצֶה (*atesah*), “to fasten (or make firm),” “the spine (as giving firmness to the body),” “timber:—trees,” i.e., from their firmness (*Strong’s Exhaustive Concordance of the Bible*, #6095–6098).

<sup>8</sup> The Hebrew word אֶצֶל (*atz*) also means, “advice; by impl. plan; also prudence:—advice, advisement, counsel([lor]), purpose”; itself from אָצֶה (*yates*), “to advise; reflex. to deliberate or resolve” (*Strong’s Exhaustive Concordance of the Bible*, Heb. #3289).

<sup>9</sup> E.g., Ezek., 31:1–18; Dan., 4:8–27.

garden of *eloahim*, which garden is further defined as the Garden of Eden.<sup>10</sup>

With this guide, we must consider three passages from Proverbs which connect the tree of life with the messiah. In one proverb we read that, “wisdom” is “the tree of life for those taking hold on her, and those holding her are happy.”<sup>11</sup> The messiah is specifically identified in Scriptures as the wisdom of Yahweh.<sup>12</sup> Another verse tells us, “A HEALING TONGUE is the tree of life.”<sup>13</sup> This passage should be compared with another one from Revelation, which notes that in New Jerusalem stands the “tree of life, producing twelve fruits, yielding its fruit each moon; and the leaves of the tree are for the HEALING OF THE NATIONS.”<sup>14</sup> Once more we have a clear reference to Yahushua the messiah. Keph writes that the messiah was the one who bore our sins “in his body on the tree, that, to sins we being dead, to justification we may live; BY WHOSE WOUNDS YOU WERE HEALED.”<sup>15</sup> Proverb, 13, meanwhile, tells us:

Hope deferred makes the heart  
sick; and the tree of life is DESIRE  
FULFILLED.<sup>16</sup>

This statement of “hope deferred” also makes the connection between Yahu Yahweh, the messiah, and the tree of life. Joel states that, “Yahweh will be the hope of his people.”<sup>17</sup> Saul writes that the sovereign Yahushua the messiah is “our hope,”<sup>18</sup> and speaks of the “endurance of the hope of our messiah Yahushua.”<sup>19</sup> We also have the hope of the promise given to the fathers and of the good news, as well as the hope of salvation, eternal life, the glory of Yahweh, and of the resurrection, all which come to us through the messiah.<sup>20</sup> Our hope has for generations been deferred; but once we partake of the tree of life (the messiah) our desire for eternal life shall be fulfilled.

The tree of life, accordingly, represents a plan, a government and a king of wisdom, righteousness (justification), desire fulfilled when it is obtained, and a healing tongue, with leaves that can heal the nations. All those who want life must come to the messiah,<sup>21</sup> i.e., they must eat the fruit from the tree. Therefore, the messiah, as both the testator and heir of the Abrahamic Covenants of Promise, is this tree of life.

That Yahu Yahweh (Yahushua the messiah) is the tree of life in the midst of the Garden of Eden is further supported by the statement that one of the two Yahwehs had walked in the midst of the trees in the Garden of Eden.<sup>22</sup> At

<sup>10</sup> The ruling tree in the Garden of Eden, which (as king over mankind) subsequently sins, is named “אֲשׁוּרִי (Assur)” (Ezek., 31:3). In Gen., 10:11, in context with v. 6–14, Assur is the son of Nimrod. This particular Assur (also called the second Nimurta = Nimroud) must not be confused with Assur the son of Shem (Gen., 10:21f). Epiphanius, for example, reminds us that not only was Nimrod the son of Kush (the Ethiopian) but that Nimrod’s own son was the famous Assur who built the cities of Nineveh, Rehoboth-ir, Kalah, and Resen (Epiphanius, *Panerion.*, 1:1:6). The fact that the descendants of Assur, the son of Shem, inhabited these Assyrian cities is merely a coincidence in name. This Assur was deified by men as a dying-rising god, a saviour of the world in opposition to Yahweh. In turn, the deity-name Assur (Ashur, Asur), as used by the Assyrian, was one and the same with the deity called *Asari* (Greek “Osiris”) by the Egyptians, Baal by the Kanaanites, Zeus by the Greeks, etc. The epithet *Asari* was also used for the Babylonian deity Marduk (e.g., *The Mythology of All Races*. 13 vols. Ed. by George Foot Moore, et al. Archaeological Institute of America, Marshall Jones Company, Boston, 1932. 5, pp. 1–87; *Journal of Egyptian Archaeology* 8 (1922), pp. 41–44. Smith, Sidney. “The Relation of Marduk, Ashur, and Osiris.”, p. 41–44; compare with Diodorus, 3:3:1). This chief of all pagan deities—known under various names and counted by the pagans as the lord of all nations—under the names Assur, Baal, Baal-zebul, and so forth, became the scriptural typology for Satan himself (e.g., Rom., 11:4; 2 Kings, 1:2–6; Matt., 12:24–31, compare with *Hebrew Gospel of Matthew* by George Howard: רִהֵי בְשׁוּרִי. Mercer University Press, 1995. (Shem Tob), loc. cit.; Mark, 3:22–27; Luke, 11:15–22).

<sup>11</sup> Prov., 3:13, 18.

<sup>12</sup> Matt., 11:19; Luke, 11:49, compare with Matt., 23:34–36; 1 Cor., 1:24–30. Also see Prov., 8:1–36, which clearly refers to the messiah and his attributes as wisdom.

<sup>13</sup> Prov., 15:4.

<sup>14</sup> Rev., 22:2.

<sup>15</sup> 1 Pet., 2:24.

<sup>16</sup> Prov., 13:12.

<sup>17</sup> Joel, 3:16.

<sup>18</sup> 1 Tim., 1:1.

<sup>19</sup> 1 Thess., 1:3.

<sup>20</sup> E.g., Acts, 26:6; Rom., 5:2, 8:24f; Col., 1:23, 27; 1 Thess., 5:8; Titus, 3:7; 1 Cor., 15:12–19.

<sup>21</sup> John, 1:4, 10:27f, 14:6.

<sup>22</sup> Gen., 3:8.

that time, this Yahweh spoke to, and was seen by, Adam and Eve.<sup>23</sup> Father Yahweh, meanwhile, was never seen or heard by them.<sup>24</sup> It is clear, therefore, that it was Yahu Yahweh who was in the midst of the Garden of Eden. Indeed, that Yahushua the messiah was the tree of life in the midst of the Garden of Eden was even acknowledged by the ante-Nicaean fathers. Hippolytus (early third century C.E. Christian apologist), for example, states, “The fruit of righteousness and the tree of life are the messiah.”<sup>25</sup> Justin Martyr (mid-second century C.E.) similarly states, “He (Yahushua) whom the Scriptures show as about to come again in glory after being killed on a (torture-)stake was the type of the tree of life, which it was said was planted in paradise.”<sup>26</sup>

### Eating

Mankind was allowed to אָכַל (*akal*; eat, consume)<sup>27</sup> the fruit from every tree, save one, in the Garden of Eden.<sup>28</sup> The parable of eating is defined as follows. Jeremiah claims that one can eat the words of Yahweh, i.e., consume the knowledge he gives.<sup>29</sup> Similarly, in Proverbs we read that, “the lips of righteousness feed many,” i.e., the words of righteousness can be eaten.<sup>30</sup>

One can also scripturally drink and eat the messiah and the sacred *ruach*. Saul notes that the Israelites who came with Yahweh out of Egypt during the Exodus, “all ate the same *ruach* type of meat and all drank the same *ruach* type of drink; for they drank out of a *ruach* rock that followed them; and the rock was the messiah.”<sup>31</sup> One can also eat the bread that came down from heaven. For instance, the

manna given in the wilderness is called the bread from heaven and is equated with the messiah. If one eats this heavenly bread he shall live forever.<sup>32</sup> Likewise, the unleavened bread and wine (the fruit of the vine) of Phasekh are made to be parables of eating the messiah’s body and drinking his blood, the blood of the New Covenant.<sup>33</sup> By eating and drinking the messiah, i.e., by consuming the knowledge of him, one gains eternal life.

In short, one can eat (consume) the words of either the tree of life or the tree of the knowledge of good and evil. Therefore, one can eat of the fruit of sound advice or a firm plan, i.e., he can partake in the fruits of good things, wisdom, and the like, or he can consume the fruit of the knowledge of good and evil.

### Fruit

The fruit on the tree of life is also defined by Scriptures. Proverbs states that, “the fruit of RIGHTEOUSNESS (JUSTIFICATION) is the tree of life,” or to say it another way, “the righteous (justified) will eat the fruit of the tree of life.”<sup>34</sup> We are also told that, though Yahushua is the tree of life, the sacred *ruach* is connected with the fruit of the tree; and it is by this fruit that the messiah passes on eternal life to mankind. The connection between the sacred *ruach* and the messiah begins with the fact that Father Yahweh, who alone (since the beginning of time) possesses immortality and life in himself,<sup>35</sup> is light,<sup>36</sup> yet he is also *ruach* (spirit).<sup>37</sup> Therefore, his *ruach*, being sacred *ruach*, is by substance a form of light. In turn, this light essence of father Yahweh has immortality and life within itself.

<sup>23</sup> Gen., 3:8–19.

<sup>24</sup> John, 1:18, 5:37, 6:45; 1 Tim., 6:13–16.

<sup>25</sup> Hippolytus, (frags. from Commentaries) *On Proverbs*, 10.

<sup>26</sup> Justin Martyr., *Trypho*, 86:1.

<sup>27</sup> The Hebrew word אָכַל (*akal*), “to eat (lit. or fig.)” (*Strong’s Exhaustive Concordance of the Bible*, Heb. #398).

<sup>28</sup> Gen., 2:9, 16f, 3:1–6.

<sup>29</sup> Jer., 15:16; compare with Ezek., 2:8, 3:1; Prov., 18:8, 23:6. Also see Prov., 18:20–21, which speaks of the fruit of the mouth, produce of the lips, and fruit of the tongue.

<sup>30</sup> Prov., 10:21.

<sup>31</sup> 1 Cor., 10:3.

<sup>32</sup> John, 6:31–58.

<sup>33</sup> Matt., 26:26–30; Mark, 14:22–25; Luke, 22:17–20.

<sup>34</sup> Prov., 11:30.

<sup>35</sup> 1 Tim., 6:16. The messiah did not always have life within himself (a quality which would make him incapable of death). Indeed, the preexistent messiah was transformed into a mortal man and in that form died. It was only later, after the messiah’s resurrection, that father Yahweh “gave also to the son to have life within himself” (John, 5:26).

<sup>36</sup> 1 John, 1:5.

<sup>37</sup> John, 4:24.

Yahu Yahweh covered himself “with light as a cloak.”<sup>38</sup> By the messiah putting on light, he has put on the sacred *ruach* which possesses life. At his resurrection, Yahushua received from father Yahweh the sacred *ruach* containing eternal life, incorporating it throughout and making it part of his very being, thereby enhancing his own innermost self. He is now capable of passing on eternal life to others. John writes, “In him (Yahushua) is life, and the life is the light of men.”<sup>39</sup> Yahushua states, “I am the light of the world; he that follows me in no wise shall walk in the darkness (i.e., death), but shall have the light of life.”<sup>40</sup>

Yet Yahushua, though he wore light before becoming a man, did not obtain immortality and life in himself with perfection until after his death and resurrection.<sup>41</sup> The fruit produced by the messiah after his resurrection, accordingly, is eternal life, which is now in him and which comes by means of the sacred *ruach*.

For the law of the *ruach* (spirit) of life in messiah Yahushua set me free from the law of sin and of death.<sup>42</sup>

But if the messiah is in you, the body indeed is dead on account of sin, but the *ruach* of life on account of righteousness.<sup>43</sup>

Saul notes that, “the *ruach* (spirit) quickens,”<sup>44</sup> i.e., gives life.

For he that sows unto his own flesh, from the flesh shall reap corruption; but he that sows unto the *ruach*

(spirit), from the *ruach* shall reap eternal life.<sup>45</sup>

### Yahu is the Tree of Life

The concept that Yahu Yahweh (Yahushua) is the tree of life, which produces the fruit of eternal life, is demonstrated by three other important facts:

- First, eternal life originates from father Yahweh. He promised eternal life “before the ages of time, but manifested in its own seasons his word in proclamation.”<sup>46</sup> At the same time, “the father has life in himself,”<sup>47</sup> and only father Yahweh has always had immortality,<sup>48</sup> i.e., he cannot die or be killed in any way, shape, or form. Therefore, he is the only source of all life forms. It is Yahweh the father who actually gives us life.<sup>49</sup>
- Second, father Yahweh gave immortality and the attribute of life within himself to Yahushua: “For even as the father has life in himself, so he gives also to the son life to have in himself.”<sup>50</sup>

Yet it was necessary for Yahushua to die before he attained to this more perfect and higher state of being, because, “It was becoming to him, for whom are all things and by whom are all things, many sons to bring to glory, this leader of their salvation through sufferings to make perfect.”<sup>51</sup> Accordingly, “we see Yahushua ON ACCOUNT OF THE SUFFERING OF DEATH crowned with glory and with honor; so that by the grace of *eloah* (father Yahweh) for everyone he might taste death.”<sup>52</sup>

<sup>38</sup> Ps., 104:1f.<sup>39</sup> John, 1:4.

<sup>40</sup> John, 8:12.

<sup>41</sup> John, 5:26. Also see above n. 35.

<sup>42</sup> Rom., 8:2.

<sup>43</sup> Rom., 8:10.

<sup>44</sup> 2 Cor., 3:6.

<sup>45</sup> Gal., 6:8.

<sup>46</sup> Titus, 1:2.

<sup>47</sup> John, 5:26.

<sup>48</sup> 1 Tim., 6:16.

<sup>49</sup> E.g., Titus, 1:2; 1 John, 5:11.

<sup>50</sup> John, 5:26.

<sup>51</sup> Heb., 2:10.

<sup>52</sup> Heb., 2:9.

It is manifest that the son of Yahweh did not originally have immortality and life in himself before his death as a man, for if he had immortality it would not have been possible for him to become human and die. Therefore, Yahushua did not attain immortality until after he was raised from the dead. Only now is he able to pass on immortality to those who trust in him. Therefore, Yahushua could not give eternal life until after he suffered death, was raised, quickened, and then perfected. This fact is confirmed in the book of Hebrews.

(Yahushua) who in the days of his flesh having offered both supplications and entreaties to him (father Yahweh) who was able to save him from death, with strong crying and tears, and having been heard in that he feared; though being a son, he learned, from the things which he suffered, obedience; and **HAVING BEEN PERFECTED BECAME THE AUTHOR OF ETERNAL SALVATION** to all of those that obey him, having been saluted by *eloah* (father Yahweh) as high priest according to the order of Melchisedek.<sup>53</sup>

- Third, humans only gain the fruit of eternal life from the messiah, thereby equating him with the tree of life. Saul writes of “the promise of life which is in the messiah Yahushua,”<sup>54</sup> and John the baptist states:

He that trusts on the son has eternal life; and he that is not subject to the son shall not see life, but the wrath of Yahweh abides upon him.<sup>55</sup>

Other verses demonstrate this point as well. They are as follows:

And this is the witness, that Yahweh gave eternal life to us; and this life is in his son; he that has the son has life; he that does not have the son of Yahweh does not have life.<sup>56</sup>

For the wage of sin is death; but the free gift of Yahweh is eternal life in the messiah Yahushua, our sovereign.<sup>57</sup>

Yahushua said to him, I am the road (way) and the truth and the life. **NO ONE COMES TO THE FATHER BUT BY ME.**<sup>58</sup>

You search the Scriptures, because you think in them to have eternal life, and they are the thing which bear witness concerning me (Yahushua); and you are unwilling to come to me, that life you may have.<sup>59</sup>

For the bread of Yahweh is he who comes down out of the heaven, and life gives to the world. Therefore, they (the Jews) said to him (Yahushua), Sovereign, always give to us this bread. And Yahushua said to them, I am the bread of life. He that comes to me may in no wise hunger, and he that trusts unto me may in no wise thirst at any time.<sup>60</sup>

Verily, verily, I (Yahushua) say to you, He that trusts toward me has eternal life. I am the bread of life. Your fathers ate the manna in the desert and died. This is the bread which comes down out of heaven, that anyone out of it may eat and

<sup>53</sup> Heb., 6:7–10.

<sup>54</sup> 2 Tim., 1:1.

<sup>55</sup> John, 3:36.

<sup>56</sup> 1 John, 5:11f.

<sup>57</sup> Rom., 6:23.

<sup>58</sup> John, 14:6.

<sup>59</sup> John, 5:39f.

<sup>60</sup> John, 5:33–35.

not die. I am the living bread, which came down out of the heaven. If anyone will eat of this bread he will live to forever; and the bread also which I will give is my flesh, which I will give for the life of the world.<sup>61</sup>

Verily, verily, I (Yahushua) say to you, Unless you shall have eaten the flesh of the son of man and shall have drunk his blood, you will have not life in yourselves. He that eats my flesh and drinks my blood has eternal life, and I will raise him up the last day; for my flesh is truly food, and my blood truly is drink. He that eats my flesh and drinks my blood abides in me, and I in him.<sup>62</sup>

Verily, verily, I say to you, that I (Yahushua) am the door of the sheep. All whoever came before me were thieves and robbers; but the sheep did not hear them. I am the door. By me, if anyone enter in, he will be saved, and shall go in and shall go out, and shall find pasture.<sup>63</sup>

My sheep hear my voice, and I (Yahushua) know them, and they follow me; and I give them eternal life; and in no wise shall they perish forever, and no one shall seize them out of my hand.<sup>64</sup>

And Yahushua said to her, I am the resurrection and the life. He that trusts unto me in no wise shall die forever.<sup>65</sup>

But the author of life you (the Jews) killed whom Yahweh raised up out of the dead.<sup>66</sup>

But the Torah (of Moses) came in by the bye, that might abound the offense; but where abounded sin, overabounded grace, that as sin reigned in death, so also grace might reign through righteousness unto eternal life, through Yahushua the messiah, our sovereign.<sup>67</sup>

### The Tree of Life in the Temple

The tree of life as the messiah is also symbolized by the earthly representation of the Tabernacle built by Moses (and later by the Temple built by King Solomon). This connection finds its place with the ark of the covenant, which sat within the inner sanctuary. The following details demonstrate this connection.

- The ark of the covenant was located in the “תֹּוֹךְ (*tauk*; center)”<sup>68</sup> of the Temple house,<sup>69</sup> just as the tree of life was also found in the “תֹּוֹךְ (center)” of the Garden of Eden.<sup>70</sup> The Hebrew word אָרוֹן (*arun*; ark, box), used to describe the “ark” of the covenant, also means “coffin.”<sup>71</sup> This ark (coffin), therefore, signified the required death of the messiah. The messiah, as the tree of life, is found symbolized in the Tabernacle (Temple) artifacts connected with this coffin. Above the ark of the covenant, which sat in the midst of the inner sanctuary, was the mercy seat (i.e., the throne seat).<sup>72</sup> It is father Yahweh who sits upon the heavenly throne that this mercy seat represents,<sup>73</sup> while the messiah is said to be in

61 John, 6:47–51.

62 John, 6:53–56.

63 John, 10:7–9.

64 John, 10:27f.

65 John, 11:25.

66 Acts, 3:15.

67 Rom., 5:20f.

68 *Strong's Exhaustive Concordance of the Bible*, Heb. #8432.

69 1 Kings, 6:19.

70 Gen., 2:9.

71 *Strong's Exhaustive Concordance of the Bible*, Heb. #727; *Analytical Concordance to the Bible*. Robert Young. 22nd American Edition, rev. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, reprint 1968, p. 49.

72 See Exod., 25:17–21.

73 Rev., 1:4–6, 3:21, 4:1–3, 9f, 5:6f, 7:9–12, etc.

the midst or center of that throne (i.e., inside the throne box).<sup>74</sup>

- The rod of Aaron was a parable of the messiah as the tree of life. Though dead, this stick budded (came to life) and produced almonds. It was then placed as a memorial within the ark of the covenant.<sup>75</sup> The budding rod determined who was to be the high priest. Therefore, it represents the tree of life as connected with the office of high priest. Yahushua is our high priest.<sup>76</sup>
- Inside the ark was also a golden container filled with manna.<sup>77</sup> This manna is described as the bread from heaven.<sup>78</sup> Manna is defined as the body of the messiah, the bread of life, which if one eats, as one must eat the fruit of the tree of life, he shall live eternally.<sup>79</sup>
- Inside the ark were also the two tablets of stone whereupon the Ten Commandments, representing the nature of Yahweh, were written.<sup>80</sup> The first stone tablets were broken by Moses,<sup>81</sup> but Yahweh commissioned a second pair shortly thereafter.<sup>82</sup> It was this second pair of tablets that were placed within the ark.<sup>83</sup> The Old Covenant made at Mount Sinai was a marriage covenant.<sup>84</sup> It was an allegory of the New Covenant to be made with the elect of Israel in the future on Mount Zion, though the new will not be written “on tablets of stone but on fleshly tablets of the *leb* (self).”<sup>85</sup> Yahushua is the mediator of this new and eternal covenant.<sup>86</sup>

In the future, all those who inherit will eat from the tree of life, which then will be located in the center of the greater Temple, New Jerusalem. In that day, New Jerusalem shall come down to the earth.<sup>87</sup> The text of Revelation shows that there will be a river, the water of life, going forth from the throne of Yahweh and the Lamb, running within the city.

In the midst of its street, and of the river, (running) on this side and on that side, the tree of life, producing twelve fruits, each month yielding its fruit; and the leaves of the tree were for healing of the nations. And not any curse (death) shall be any longer; and the throne of Yahweh and the lamb in it shall be; and his bondmen shall serve, and they shall see his face; and his name (Yahweh) is on their foreheads.<sup>88</sup>

In reference to this tree of life, Yahushua states:

Blessed are they that do his (father Yahweh’s) commandments, that their authority shall be to the tree of life, and by the gates they should go into the city (Tabernacle).<sup>89</sup>

To him that overcomes, I will give to him to eat of the tree of life, which is in the center of the paradise of Yahweh.<sup>90</sup>

<sup>74</sup> See, for example, Rev., 5:6f, 7:15–17.

<sup>75</sup> Num., 17:1–13; Heb., 9:1–5.

<sup>76</sup> Heb., 2:17, 3:1, 4:14–16, 5:1–11, 7:21–8, and so forth.

<sup>77</sup> Exod., 16:32–36; Heb., 9:4.

<sup>78</sup> Exod., 16:4–31; Ps., 78:23f.

<sup>79</sup> John, 6:22–58; compare with Rev., 2:17.

<sup>80</sup> Heb., 9:4.

<sup>81</sup> Exod., 31:18, 32:15–19.

<sup>82</sup> Exod., 34:1–4, 28f.

<sup>83</sup> Deut., 10:1f.

<sup>84</sup> Jer., 31:32.

<sup>85</sup> 2 Cor., 3:3; compare with Jer., 31:31–33.

<sup>86</sup> Heb., 8:6–13.

<sup>87</sup> Rev., 21:2–22:5.

<sup>88</sup> Rev., 22:1f.

<sup>89</sup> Rev., 22:14f.

<sup>90</sup> Rev., 2:7.

Accordingly, access to the tree of life, which is another symbol of the messiah himself, is determined by the messiah and is based upon our adherence to the commandments of father Yahweh.

### Conclusion

The evidence proves that Adam and Eve could not have eaten from the tree of life before they were cast out of the Garden of Eden because the tree had not yet produced any fruit. The tree, being Yahushua the messiah, was unable to give his fruit of eternal life until after his death and resurrection. It was for this reason that the “precious blood of the messiah, as of a lamb without blemish and without spot” was to be shed, “foreknown indeed before the foundation of the κόσμου (*kosmou*; world, universe), but mani-

fested within these last times for your sake.”<sup>91</sup>

Since the messiah is the tree of life and the death of the messiah was foreknown before the foundation of the world, it is clear that the Adamic Covenant required Yahu Yahweh to experience death. Under the Yahu Covenant,<sup>92</sup> he was resurrected and given life within himself, thereby allowing him to produce and give the fruit of eternal life to others. As a result, it is clear that the messiah is the tree of life offered in the Adamic Covenant. Adam and Eve lacked the patience to wait until the tree of life bore fruit. Instead, they reached for the fruit that was already available from the tree of the knowledge of good and evil. Having disobeyed Yahweh, they were denied direct access as heirs to the tree of life and were cast out of the Garden of Eden.

<sup>91</sup> 1 Pet., 1:19f.

<sup>92</sup> See *The Festivals and Sacred Days of Yahweh*. Volume 1. Qadesh La Yahweh Press, Garden Grove, 1998, App. B.